Begin the Day with God.

When first the morning's glimmer
Breaks through the pearly East,
And thou from sleep art lovingly
By God's kind care released,
Oh, let thy thought at waking
Fly earliest unte him,
That thou with God himself mayest walk
Until the day grow dim.

Thou knowest not what peril
May lurk within thy path;
Thou canst not tell what evil thing
May wait to try thy faith.
Oh, let thy prayer at waking
Climb up the heavenly heights.
To God who gives thee length of days
And watches all thy nights.—Sel.

The Golden Rule.

BY N. R. GILBERT.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew, 7th chapter and 12th verse.

What a glorious world we would have if this were the rule instead of the exception. This well deserves the name of the golden rule, and if it were put into general practice how much strife and contention it would blot out of existence; how much suffering and poverty it would relieve. How many men would have homes of their own to-day that are so poor that they can scarcely support their families, if others had dealt with them according to this rule. A man of small means has sickness in his family and gets in debt. He works hard to try to pay but it takes nearly all he can make to support his family. His creditor must have money so he must sell his property. Who will pay what it is worth? No one. He must sell, and his neighbors know it. Perhaps right in his own neighborhood is a man that could pay what it is worth, but he watches his chance to buy it for much less than its value, and people say he is a sharp shrewd man. He gets rich and is admired. On the other hand the poor man can't pay his debts and he is charged with dishonesty. Who is it that is dishonest? Is it any worse to steal one way than another? The rich man did not steal the poor man's money but he stole his property in part. Riches are honorable if they are honestly secured to get wealth by grinding others down will prove a curse. This is sometimes done by professors of Christanity, too, I am sorry to say. Christ said it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven, and it makes no difference how much we profess Christianity and serve mammon, it will do no good. Christ also says that not every one that saith unto me Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. If this were the rule our jails could be used for houses of worship, and our court-houses for school-houses. Our lawyers would have to seek other employment. Peace and good will would reign all over our land, and many men would be in the church to-day that are on the way to ruin, because they are disgusted at the lives of some Christian professors.

Burkettsville, O.

Conversion of a Child.

I was at this time pastor of a large church in Boston. Special interest arose among our people, and I was holding a few extra meetings and giving some addresses to the children and young people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday morning, a week or so after this, as I was going down to the dining-room, she intercepted me at my study door. I was surprised to see her down so early, for she was not usually the first to come down to breakfast. She came toward me with a strange eagerness. I saw by her face and the tears standing in her eyes that something unusual had happened to move her. I said, "What is it, dear?"

She said nothing in words, but, with a bound, she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time.

Presently she said, "Papa, I have got something to tell you." I at once turned and drew her with me into the study. And catching her in my arms she sat on my knees in the same chair where a few months before she had so unwillingly sat to receive my rebuke and instruction in righteousness.

"Now tell me all about it dear," I said to her.

"Well, papa, you know how naughty I was when you talked to me here a long time ago. I did not forget it. I have been very sorry and ashamed about it, and have often since prayed to God to make me a better child. Well, you know the little meetings you had with the children? I went to some of them and resolved that I would give my heart to Jesus, but I did not. Yesterday your sermon in church made me see what a great sinner I was, and I went to bed very unhappy last night, thinking of my sins and wondering if God would forgive me. I don't know it was, but I think God must have awrkened me. It was in the night, and quite dark, when I awoke. I thought of my sins, and then thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it and gave my heart to him, and oh, I am so happy, and I have been awake ever since, waiting for the morning to come so that I could tell you.—Rev. Dr. G. F. Pentecost.

Close Up the Ranks.

"Divide and conquer" is a most effective military maxim. Many a battle has been lost through conflicting counsels and divided interests. The great weakness of Christendom is in its divisions, its petty separations, its paltry sectarianisms, its strivings about mint, and anise, cummin, and such things, to the neglect of the weightier matters of faith, and hope, and charity. The outside world are quick to perceive these defects and inconsistencies. In the presence of seven hundred million heathen, the church of Christ should present a united front; but instead of this, rival churches by the dozen appear on the stage, all clinging to their own peculiar views, and names, and leaders, and furnishing arguments ready-made to the hands of a skeptical and idolatrous world, which is not slow to take advantage of them and use them. Says the editor of a Bombay religious paper the *Watchman*:

"We notice that non-Christian sentinels, on picket around our outpoor audiences, frequently have the *weekly Christian papers of India* in hand *to exhibit*, as in the times of Jeremiah the prophet. 'Report,' say they, 'and we will report it.' They strengthen the band of opposers at a distance no doubt."

And why should not the enemies of Christianity exhibit to each other the evidences of strifes, divisions, and scandals among the people who profess to be followers of Christ? And where could they more easily gather such weapons of warfare than in the different sectarian papers of the day, with their rivalries and strifes, their unbrotherly disputations, their deceptive and lying advertisements, the incontrovertible proofs which they furnish that the followers of "one Lord" and the preachers of "one gospel" *can not agree among themselves*; and with all their pretentions to piety and unity, in many instances cannot walk together, preach together, or labor together in this world?

If Christians instead of marching in solid columns upon the ranks of the enemies, insist on dividing and sub-dividing into scattered squads of irregular skirmishers; if instead of rolling on like a mighty torrent, they are content to be dissipated like falling spray; if human leaders divide God's host by laws which Christ never gave, ordinonces he never instituted, and sectarian names and separations which are entirely foreign to the gospel of Christ, why should not the heathen take advantage of such defects and inconsistencies? Why should they not reject the religion of a leader who *cannot control his own followers*, and cause them to treat each other with friendship and respect? Why should they not question the truth of a gospel, the professors and teachers of which dispute over trifles, and seem utterly indifferent to the dying request of their Master "that they all may be one?" The great object of the unity of Christ's people was "that the world may know *that thou hast sent me*." And how are the world to know it, so long as Christians are distracted and divided by the disputes of human leaders and the devices of worldly men.

If the assaults of heathenism are ever sharp enough to shame Christians out of their unscriptural sectarianisms, and turn them with weeping and mourning to the Lord and to his word; if the enmity of their united foes shall ever make them contented with the one pure and undefiled religion which Jesus Christ established, instead of the numerous systems, modifications and improvements which men have imposed upon His church; we may then hope to see something done towards obeying that command which says, "Go ye into all the world and preach the gospel to every creature." But so long as true Christianity is set in a corner, to make room for human sects, and names, and creeds, and ordinances; so long as a faithful Christian may be a member of a church which stands on one side of the street, and a heathen man and a publican to the church on the other side, whose party shibboleth he has not learned to speak; so long as a man coming in the name of Jesus is rejected because he does not hear some other name, and a Christian is not accepted unless he is something else beside a Christian; so long as a minister of the New Testament, coming as Paul came, ignoring all the names and parties which divide the church, and knowing nothing but Jesus Christ and him crucified, would be excluded from a majority of the pulpits of Christendom until he consented to wear the brands and ear-marks of some unscriptural sect, so long it may be expected that infidels will scoff and heathen sneer at a gospel which appears so discordant and ineffectual.

Nor does it avail to say that Christians are in reality united in all essential things; for if this be true, why do they not manifest their unity, "that the world may know" the fact? It is perfectly true that there exists a vital union among the saints of God; but it is also true that in marching beneath their sectarian banners they allow themselves to be placed before the world in an attitude of division and disunion, which brings reproach upon the name of Jesus Christ. If Christians are really one, as Jesus prayed they might be, let them declare the fact and act in accordance with it; let them stand upon one platform, the chief corner stone laid in Zion; let them rally around Him who stands "an ensign to the people;" let them receive one another as Christ receives them; let them close up their ranks, and standing shoulder to shoulder, wipe off the reproach which their strifes and divisions have caused, and proclaim to the world that they are the united followers of one Lord, members of the one fold, sheep of the one Shepherd.

It is not sufficient to say "Ah, yes; when we get home to glory we shall all be one," for Christ has said of his church, "I pray not that you wouldst take them out of the world, but that thou wouldst keep them from evil." And the great object of their unity is "that the world may know" that Christ is sent of God. But how are the world to know it unless their unity is manifested in this world? Here is the place for the people of God to repent of their sins, return from their wanderings, and forsaking the blind guides who have led them astray, "follow the Lamb whithersoever He goeth."—The Armory.

Like a Tree.

In the psalmist's description of the blessed man, who "walketh not in the counsel of the ungodly nor standeth in the way of sinners, nor sitteth in the seat of the scornful," he declares that, "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

The tree here referred to is the palm-tree, which answers to the description given. Planted by the rivers, with its root in the water and its head in the sun, it knows neither drought nor barrenness, but year after year it bears its fruit, refreshing those who dwell in torrid climes, or journey in deserted wastes.

A Christian is a tree which the Lord's own hand hath planted in a fertile soil. Planted by the rivers of water, he fears no drought. With moisture beneath and sunshine above, he "bringeth forth his fruit in season."

Blessed are they who thus delight in the law of the Lord, who meditate in it day and night, whose fruitful lives give evidence of the power of that grace which has redeemed and changed them, and of the wondrous energy which worketh in them both to will and to do the good pleasure of the Lord.—Sel.